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human, only more refined; and are nourished, not by food taken in the mouth, but by elements absorbed from the atmosphere. Fancies like these are multiplied, and curious speculations abound. It would be useless to bring up the question of evidence here, for the author says he has no common ground with those who do not accept unreservedly every statement in the Bible. Moreover, one is bound to respect the reverence with which he approaches his subject, and the frank and earnest manner in which he avows his beliefs. But he should be reminded why other inquirers, as little materialists as he, will regard his conception of the supernatural as not merely unfounded, but also thoroughly unreasonable. If the progress of thought has taught us anything, it is that the existence of the supernatural can be established only by proving that the finite categories of science (matter and motion, cause and effect, etc.) are inadequate to explain reality, and hence must be supplemented by higher principles. The final interpretation of reality, we thus maintain, must be in terms of spirit and personality. How illogical and absurd it will be, therefore, to conceive of the supernatural in those very terms whose imperfection and finitude we have recognized—as a realm in space where bodies act and interact as they do in the present world!

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RECENT MISSIONARY LITERATURE

In his massive volume¹ Dr. Dennis completes a work begun twelve years ago, namely the endeavor to present an encyclopedic view of the social betterment and uplift which have everywhere gone along with Christian missions. To this end he has made, with incredible labor and patience, a vast accumulation of facts and figures, and has sifted and marshaled this material under such topics, to cite from the volume in hand, as "The Introduction of Educational Facilities," "The Development of Industrial Training," "The Abolishment of Objectionable Social Customs," "Results Touching National Life and Character." A copious "Bibliography of Recent Mission Literature" is appended, together with an index of nearly a hundred closely printed pages, the apparatus indispensable to the usefulness of a book which surveys so wide a field. That no pains might be spared to enhance the value and attractiveness of the work, it is abundantly illustrated with photographs of missionaries, their assistants and pupils, and

¹ *Christian Missions and Social Progress: A Sociological Study of Foreign Missions.* By James S. Dennis. In 3 vols. Vol. III. Chicago: Revell, 1906. \$2.50.

of the buildings, churches, hospitals, schools, and shops which go to make up the varied mission "plant."

No one but an expert who should rival Dr. Dennis himself in his own field is competent to say that the topical arrangement which he has chosen is not, on the whole, the most convenient and satisfactory for the student. One might wish perhaps that all the information Dr. Dennis has to offer regarding, for example, the amelioration of China, political, social, educational, industrial, through Christian missions had been brought together into one chapter. But another student will thank Dr. Dennis from the bottom of his heart for the ninety consecutive pages in which a systematic account is given of the introduction by Christianity of "educational facilities" into many widely separated lands, and the founding of schools and colleges in India, China, Korea, Japan, Turkey, Africa, and the islands of the sea. In either case the information wanted is somewhere furnished, and the search for it will be abundantly rewarded.

One asks himself, as he closes this volume, whether a more convincing apologia than this has ever been offered for missions understood in the large sense of an endeavor to "plant Christianity for permanency." Dr. Dennis has furnished an arsenal, well stored with weapons of many kinds, but all effective for both offensive and defensive warfare. He has done a noble and memorable service for the kingdom of Christ. Let the timid soul who reckons up the enormous sums of money that have been expended in sending the gospel to the heathen during the last century, and bewails the scanty returns in the statistics of converts enrolled and churches organized, lose himself for an hour in these fascinating recitals of social redemption wrought in the name of Jesus Christ, and forget his fears. If Christian missions after a hundred years can meet the searching and probing tests to which Dr. Dennis subjects it, we may look forward with confidence to its ultimate triumph.

What should be our attitude as Christian men, Dr. Hall asks, toward races and religions not our own?² Certainly it should accord with the example and spirit of Jesus Christ. For we learn the actual attitude of God toward the world in the impartial interest in humanity which Jesus showed, and in his recognition of the unqualified value of human life and of the essential unity of the race. From this premise Dr. Hall draws an argument for Christian missions, the more persuasive that it is implied throughout the entire discussion rather than formally proposed and urged. The

² *Christ and the Human Race; or, The Attitude of Jesus Christ toward Foreign Races and Religions.* Being the William Belden Noble Lectures for 1906. By Charles Cuthbert Hall. Boston: Houghton, Mifflin & Co., 1906. \$1.25.

heart of the book is found in the chapters entitled "The Essential Unity of the Human Race" and "Religious Insight and Experience Outside of Christianity." Marked as are the temperamental contrasts between the West and the East—and these Dr. Hall sets forth at length—the underlying unity of the race is still plainer; and the religion of Jesus Christ therefore, holding within itself "an amazing balance of oriental and occidental qualities," offers a revelation of God to all mankind; and that "religious insight and experience," that "spirit of large tenderness, moral earnestness, and true reverence" discoverable outside the limits of occidental Christianity, are prophetic of the future comprehension in one spiritual loyalty and worship of all men who with a true longing seek for the living God. The closing chapter, "Christian Missions and the Modern World," offers, although with disappointing brevity, certain practical considerations bearing upon the missionary question. To present a single illustration. The "policy of non-action" urged by the opponent of the missionary enterprise with the serenest confidence in its reasonableness, the advice that "the zealous West let the East alone, joined comfortably to its idols and its philosophies," is answered conclusively in words that must be quoted:

One can no more prevent Christian influences and Christian efforts from flying eastward than one can keep carrier pigeons from their homing. Christianity came out of the East; to the East it must return. . . . Furthermore, one cannot divide East from West in the matter of religious interaction any more than in the matter of commercial interaction.

Dr. Hall does not speak of non-Christian peoples and their religions in the words we have been accustomed to hear from missionaries. When he recommends "a reverent reserve of criticism in the presence of matters and manners pertaining to the ancestral religious institutions of the East," or describes popular polytheism as "relatively disastrous to the ethical sense" and the self-immolation of widows in the *Sati* as an "august surrender," he is using language that would have been amazing indeed from a Christian man to Christian hearers a generation ago. That he is heard with sympathy now and not with indignation is an indication that the church of Christ is considering more deeply and patiently the attitude of Jesus Christ toward foreign races and religions, and is coming to a better understanding of its own responsibility to them and the means by which it must be discharged.

The Nashville Convention appears to be reported in a stout volume of seven hundred pages completely and in detail. Every paper read, every address delivered, is presented in full, even to the occasional trivialities of

extempore speech. But perhaps none of these utterances is altogether unimportant to one who wishes to understand the temper and spirit of this great assembly. It is easy, in turning these pages, to understand the profound impression made by the convention upon the hundreds of young men and women in attendance, so serious, so simply religious, were its appeals; so free from the narrow theological presuppositions and the crude interpretations of Scripture by which their force might have been weakened, if not destroyed outright. The arithmetical argument was happily all but unused. No one undertook to enforce the missionary obligation by an estimate of the number of unsaved souls passing daily into eternity; though one speaker ventured the computation that it is possible to evangelize the whole world—that is to say, “to give the world the chance to know of Christ”—at an average cost of two dollars per person. Does a single proclamation of the gospel message offer this “chance,” or is patient and painstaking teaching required? Who is to decide, and how, at what precise moment a particular person born in a non-Christian community has had his “chance”? Mr. Mott made a vigorous explanation and defense of the Volunteer watchword, “The Evangelization of the World in This Generation,” but otherwise it was not insisted upon. Mr. Mott is doubtless right, however, in his claim that this element of urgency has been “one of the mightiest factors in the influence exerted by the Volunteer Movement.”³

The discussions of the conference left hardly a single aspect of missions untouched. They dealt in the main with vital topics, such as the relations of institutions of learning to missions and of Christianity to the non-Christian religions; the preparation of the missionary for his task, physical, intellectual, spiritual; with the home base and the new opportunities; with evangelistic, medical, educational missions. Upon this last, as was unavoidable before such an audience, stress was repeatedly laid. There were special conferences of many sorts—of teachers, of editors, of pastors, of laymen; and groups of men and women who had themselves seen service presented reports from mission fields. Behind all these reports and addresses, infinitely varied as they are in theme and expression, lies the one conviction that the gospel of Jesus Christ is a possession so precious that it must be shared with all who can be persuaded to accept it.

The list of speakers at the Nashville convention is an imposing one, comprising men eminent in educational affairs, in the business world, in

³ *Students and the Modern Missionary Crusade*. Addresses delivered before the Fifth International Convention of the Student Volunteer Movement for Foreign Missions, Nashville, Tennessee, February 28–March 4, 1906. New York: Student Volunteer Movement for Foreign Missions, 1906. 713 pages.

the professions, and in diplomacy, as well as the bishops and clergymen who are thought by some foolish scoffers to be the only supporters of that strange fanaticism of which the twentieth century is witnessing the slow but inevitable decay. But if we may accept the testimony of the Nashville convention, the Volunteer Movement is just now in the freshness and enthusiasm of its youth.

Students and the Modern Missionary Crusade is a big book, and the most conscientious reader will wish to know what of its contents, always interesting, is also of marked importance. Whatever else he skips, let him not fail to read the historical sketch by Mr. Mott, "The First Two Decades of the Student Volunteer Movement," the entire section entitled "Missions and Their Wider Relationships," and the addresses before the Conference of Professors in Colleges and Universities by Professor Edward C. Moore, of Harvard University, and President King, of Oberlin College.

David Hill went out to Hankow, China, in 1861, under the direction of the Wesleyan Missionary Society, "the free and proud gift of his father," and in China, in 1896, he died. He was a man of wealth, well trained for his chosen career, convinced that he was called to a celibate life, single-hearted, modest, faithful his life long to many arduous and varied tasks. When tidings came in 1877 of the dreadful famine in the northern Shensi, he started at once upon a twenty-days' journey of relief inland, carrying on pack mules three-quarters of a ton of lump silver, the most portable form of currency, and largely his personal contribution. On his return to China from his first visit home he was made general superintendent of a missionary district, with all the powers and responsibilities of a bishop, and in this responsible service he continued until his death. We read of beautiful forms of philanthropy, quite apart from the conventional missionary duties, in which his private fortune allowed him to indulge himself—of almshouses where a few old men are given shelter because they are poor and needy, not because they have accepted a Christian creed; of a school for blind beggars and children, gathered out of the streets, where they learn to read and are taught a self-supporting trade. It was characteristic of David Hill that he chose to work so far as possible along with native charitable organizations, "claiming for such work, imperfect and unenlightened in motive though it might be, the beginnings of that which finds its crown in Christianity." He wore for months together the Chinese dress and ate Chinese food. Possessing the great gift, in which missionaries are sometimes sadly lacking, of spiritual imagination, his attitude toward the Chinese creeds was that of sympathy with whatever truth they might contain. The people among whom he worked were not idolaters, but children of God from

whom the Heavenly Father was strangely hidden. "He went about always expecting to find traces of the work of God's Holy Spirit." And this sympathetic spirit made him equally a welcome and honored guest among the European residents and visitors, between whom and the missionary a great gulf is too often fixed.

This unusual and interesting story⁴ is written compactly, with considerable literary skill, in an attractive little volume that might be read through in an hour.

*Christus Redemptor*⁵ forms the sixth in a series of mission-study textbooks, of which *Via Christi* was the first, prepared for the use of the Women's Missionary Societies of the United States. This volume, like its predecessors, is furnished not only with the indispensable map and bibliography, but also with useful illustrative quotations and suggestions of topics for further study.

The subject-matter, in itself, picturesque and interesting, is well selected and well arranged, and the narrative flows on in an easy and agreeable style.

The preface to *Religions of Mission Fields*,⁶ in which Judaism and Roman Catholicism are included, explains that this textbook supplements the treatment of non-Christian religions in two books already published, and is intended primarily for students who expect themselves to be missionaries. To this class of readers it will offer, perhaps, some assistance; but the book may easily disappoint even moderate expectations. Its workmanship is rather clumsy; some chapters are overloaded with needless detail; the arrangement of topics is often confused. The most useful portions are those which treat of the present-day aspect of non-Christian religions, in which the missionary authors use material gathered from personal observation and experience.

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BRIEF MENTION

ELEUTHEROPOULOS, ABT. *Das Schöne*. Berlin: Schwetschke, 1905. xv+272 pages. M. 5.40.

In this work the author, following the empirical method, proposes first to examine all judgments of aesthetic value both in the ordinary human consciousness which

⁴ *David Hill, an Apostle to the Chinese*. By W. T. A. Barber. London: Kelly, 1906. 128 pages.

⁵ *Christus Redemptor: An Outline Study of the Island World of the Pacific*. By Helen Barrett Montgomery. New York: Macmillan, 1906. 282 pages. \$0.50 net.

⁶ *Religions of Mission Fields as Viewed by Protestant Missionaries*. New York Student Volunteer Movement for Foreign Missions, 1905. 300 pages. \$0.50.